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Marshall

~ Justification & Sanctification
Inseparable ~ 1881

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1
JUSTIFICATION & SANCTIFICATION

INSEPARABLE,

IN THE WORK OF REDEMPTION.

AS SHOWN BY THE APPROVED WRITINGS
OF FRIENDS AND OTHERS.
WITH THE SCRIPTURAL EVIDENCE UPON
WHICH THEIR DOCTRINES ARE FOUNDED.

"Religion stands upon two pillars, namely; What Christ did for us in his flesh, and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two."

John Newton.

By David Marshall.

CARTHAGE, INDIANA.

1881

Price 5 Cents.

✓ PREFATORY REMARKS.

Having been led into an examination of the subject intimated by the title of this tract, I was induced to believe that some of the evidence and teaching might be of benefit to others, which has been collected from the writings of Friends in good standing, the Declarations of Faith, and other matter published by the Society in its collective capacity. With Extracts from other Writers of piety and accepted as sound in their views of christian doctrine. Together with the scriptural evidence upon which their views are founded.

And it appears needful in view of some teaching introduced among Friends about 1866 or 7.

In substance that, in Conversion or Regeneration ONLY pardon for past sins and the peace of the Spirit are received; that the heart remains sinful, polluted, uncleansed, — the "CARNAL MIND" remaining as before, that such are justified children of God, but not sanctified. That by one subsequent definite experience such may and should be wholly or entirely sanctified. That in the latter experience the carnal mind is consumed, the heart purified, and the believer ushered into the HIGHER LIFE, and endued with power from on high.

After this, such are said to have power with God and with men. The first symbolized by John's Baptism, the second by the Baptism of the Holy Ghost at Pentecost.

I only allude to the errors adroitly interwoven with truth in this teaching. By appealing to the experience of sinful and unfaithful professors who were not living a life of obedience, it has been an easy matter to obtain their endorsement from such professors, because of resemblance to their *experience*. Thus, has the experience of men *been taught as the doctrine of salvation by Christ.*

Such also teach a difference between the Holy Spirit, and the Holy Ghost,— they teach that the JUSTIFIED have the Spirit with them, but not the Holy Ghost, never having been baptized therewith that baptism being only received at Sanctification, which gives purity of heart, and this baptism is only received once!!

These doctrines have been promulgated with a zeal and energy worthy a better cause.

Charity however, requires me to say, that doubtless both speakers and hearers have been misled in some instances, by not having the same understanding of the terms used. I have for this reason given a number of such terms, with their definitions taken from standard Authors.

With a desire that my feeble effort may be the means of uniting believers in Christ more closely together, and especially those of the Society of Friends, this tract is referred to the reader's candid perusal, also, that every Scriptural passage referred to be carefully examined in connection.

TERMS DEFINED.

Adoption, The act of adopting, or the state of being adopted, the taking and treating of a stranger as one's own child. God's taking the sinful children of men into his favor and protection.

Eph. IV.

Webster.

Some place it before regeneration, because it is supposed that we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other, for although adoption may seem to precede regeneration in the order of nature, yet not of time, they may be distinguished, but not separated.— *Adoption is not a mere relation; the privilege*

and the image of the Sons of God go together.
A state of adoption is never without a separation from defilement. 2 Cor. VI; 17, 18. —

The new name is never given, till the new creature is formed. Rom. VIII 14. "As many as are led by the Spirit of God, they are the sons of God".

The privileges enumerated are. They have God's name put upon them. are no longer slaves to sin and the world: but, emancipated from its dreadful bondage, are raised to dignity and honor. All the blessings of grace are treasured up in Christ Jesus for them. They enjoy the most intimate communion with the Father and his son Jesus Christ. They have access to his throne at all times, and under all circumstances.

When a child is adopted, he relinquishes the object of his past confidence, and submits himself to the will and pleasure of the Adopter; so they who are brought into the family of God will evidence it by giving up every other object, so far as it interferes with the will and glory of their heavenly Father. * * * The children of God feel a regard for him above every other object."

Atone, v. To expiate, to answer or make satisfaction for. Webster.

Atonement, n. Agreement; concord; reconciliation after enmity or controversy. Rom. V.

Atonology, the expiation of sin made by the obedience and personal sufferings of Christ. Web.

It is a part of the same divine plan, also, to engage the influence of the Holy Spirit to awaken penitence in men, and to lead the wanderer back to Himself, to renew our fallen nature in righteousness at the moment we are justified through Faith, and to place us in circumstances in which we may henceforth walk not after the flesh but

after the Spirit.' All the ends of government are here answered," Brown's Encyclopedia.

Carnal. Pertaining to the flesh; fleshly, opposed to spiritual, as carnal pleasure.

2. Being in the natural state, unregenerate. 'The carnal mind is enmity against God.' Rom. VIII. Webster. "Fleshly, sinful, — Wicked or unconverted men are represented as under the dominion of a carnal mind, which is enmity against God. Rom. VIII: 6,7." Brown's Encyclopedia.

Consecration. The act or ceremony of separating from a common to a sacred use, or devoting and dedicating a person or thing to the service and worship of God by certain rites or solemnities.

It does not make a person or thing really holy, but it declares it to be sacred, that is devoted to God, or to divine service; as the consecration of the priests among the Israelites, — vessels used in the temple, — or of a Bishop. Webster.

Conversion; In a theological or moral sense, — a change of heart, or dispositions, in which the enmity of the heart to God and his law, and the obstinacy of the will are subdued, and are succeeded by supreme love to God, and his moral government, and a reformation of life. Webster.

"A change which consists in the renovation of the heart and life, or a turning from the power of sin and Satan unto God. Acts XXVI; 18. And evidences itself by ardent love to God, Ps. 73;25. Delight in his people, Jno. 13;35. Attendance on his ordinances, Ps. 9;10. Abhorrence of self, and renunciation of the world, Job 43;5. Jas. 4;4. Submission to his authority, and uniform obedience to his word. Matt. 8;21." Brown's Encyc'a.

Just, a. In an evangelical sense, righteous; influenced by a regard to the laws of God; or living in exact conformity to the divine will. Webster.

Justifying, v. In theology, to pardon and clear from

guilt; to absolve or acquit from guilt and merited punishment, and to accept as righteous on account of the merits of the Savior, or by the application of Christ's atonement to the offender.

Repentance. A turning from sin to holiness, or, more strictly, from a state of consecration to self to a state of consecration to God, is and must be the turning, the change of mind, or the repentance that is required of all sinners. Nothing less can constitute a virtuous repentance, nothing more can be required. Finney's Theology.

Sanctify, In a general sense, to cleanse, purify, or make holy. To cleanse from corruption; to purify from sin, to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God.

"Sanctify them through thy truth; thy word is truth" John xvii. Eph. v. Webster.

Sin, [The primary sense is, probably, to depart, to wander.] The voluntary departure of a moral agent from a known rule of rectitude or duty, prescribed by God, any voluntary transgression of the divine law, or violation of a divine command: a wicked act: iniquity. Sin is either a positive act in which a known divine law is violated or it is the voluntary neglect to obey a positive divine command. Sin comprehends not actions only, but neglect of known duty, all evil thoughts, purposes, words, and desires, whatever is contrary to God's commands or law. 1 John III James IV. Sin differs from crime, not in nature, but in application. That which is crime against society is sin against God. Webster.

"ORIGINAL SIN"; and "INBRED SIN" being unscriptural terms, that is, not used in the Bible, Early Friends preferred not to use the first; and whether the use of the second in latter years has had any tendency to instruct or edify, is very questionable.

On the contrary, there is good reason for believing that it has only tended to confuse & bewilder.

EXTRACTS FROM FRIEND'S WRITINGS.

Wm. Penn explains the Cross as a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God, in permitting him to suffer death at the hands of evil men. The cross mystical is that divine grace and power, which crosses the carnal wills of men, gives a contradiction to their corrupt affections, and constantly opposeth itself to the inordinate and fleshly appetite of their minds: and so may be justly termed the instrument of man's holy dying to the world, and being made conformable to the will of God. Nothing else can mortify sin, or make it easy for us to submit to the divine will, in things otherwise very contrary to our own. — The heart of man is the seat of sin, and where he is defiled, he must be sanctified: and where sin lives, there it must die: it must be CRUCIFIED. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. V 24.

* *

Custom in evil hath made it natural to men to do evil, and as the soul rules the body, so this corrupt nature sways the whole man, but still it is all from within.

No Cross no Crown, Chap. 3.

[Above we have Wm. Penn's idea of what has of late been termed, "Inbred sin"]

In short, Justification consists of two parts, or hath a twofold consideration v/z. justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense justification gives a man a full and clear acceptance before God. — The first part of justification we do reverently acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the Holy Spirit, being able to cancel old debts, or wipe out old scores; it is the power and efficacy of that propitiatory offering, upon faith and repentance that justifies us from sins that are past; and it is the power of Christ's Spirit in our hearts that

purifies and makes us acceptable before God. For till the heart of man is *purged from sin* God will never accept it. He reproves, rebukes and condemns those that entertain sin there, and therefore cannot be said to be in a justified state, condemnation and justification being contraries. So that they who hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a *strong and dangerous delusion*. — No man can be justified by Christ who walks not after the Spirit but after the flesh, for whom he sanctifies, them he also justifies, and if we walk in the light, as he is in the light, his precious blood cleanses us from all sin, as well from the pollution as the guilt of sin.

Wm. Penn's Christianity Revived.

It is this inward birth in us, bringing forth righteousness and holiness in us, that doth justify us, which, having removed and done away the contrary nature and spirit in us that did bear rule and bring condemnation, now is in dominion over all in our hearts. Those then that know Christ thus formed in them, do enjoy him wholly and undivided, who is the *Lord our Righteousness*. Jer. xxiii. 6.

This is to be clothed with Christ, and to have put him on, whom God therefore truly accounteth righteous and just.

—— When it is said we are justified by faith, it may well be understood of *being made just*; seeing it is said that faith “purifies the heart”; and no doubt the pure in heart are just, and the “just live by faith”. —

By divers words the apostle signifies the same thing when he saith “ye are washed, ye are sanctified, ye are justified”. —

We are not such impertinent esteemers of words, as to be ignorant, nor yet such importunate sophists as to deny that justification and sanctification do infer one another; yea, we do know that the saints are chiefly so called for this reason; because that in Christ they have received remission of sins.

Whensoever the Scriptures make mention of justification before God, as doth Paul, and from him Augustine (beside others) it appears that the word justifiy necessarily signifies not only to pronounce just in a law sense, but also really and inherently to make just, because that God

loth justify a wicked man otherwise than earthly judges,
For he, when he justifies a wicked or unjust man, doth indeed pronounce him as these also do : but by pronouncing him just, because his judgement is according to truth, he also makes him *really of unjust* to become *just*.

ROBERT BARCLAY

Wm. Penn says, (Fd's Library vol. 5 p. 119.)
That no man can know, much less preach divine things without divine revelations and inspirations; and that no man is a Christian, much less a true minister, who is not born of water and of the Spirit, the fire and Holy Ghost.

William Dewsbury after treating of John's testimony in reference to Christ's baptism of "the Holy Ghost and of fire" says. Are you the better for reading the Scriptures, if you know not this fiery baptism, which all *must know who are regenerated*? Receive not yourselves, he comes with vengeance to take away thy life : he will baptise thee with the Holy Ghost and with fire : if thou know not this, thou art not a *true christian*, thou will never look death in the face with joy, nor go down to the grave in triumph.

See Friend's Library, Vol. II page 293.

"What the difference is between walking in the light and walking in Christ, I know not; but if we walk in him, the blood of Jesus Christ will cleanse us from all sin. (1 John I 7) and I believe not only from the guilt but from the filth also. And I believe that sanctification and justification are *inseparable*."

Clement Lake, 1687.

"As men come to witness being washed and sanctified and brought into Christ, and know their abiding in him, they are redeemed out of those things that bring condemnation."

Benjamin Holme.

I know there are people who have a desire to heaven more than to holiness; and they, lest they should spoil their *carnal delights*, have in their vain imaginations conceived a

Justification, without Sanctification, or Mortification; wresting those Scriptures which condemn the works of the law, and therewith they would exclude the righteousness of faith also.

Therefore the saints suffered the loss of all things, counting them as dross, that they might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; these through death came to the power and fellowship of his resurrection, whereby they are justified, being raised with him to newness of life; by faith receiving the gift of God's righteousness, and becoming servants thereto, and thereby became free from sin.

And this is true justification, where there is no condemnation, where the deeds of the flesh are mortified, and the creature walks no more after the flesh, but after the Spirit: for the condemnation is to him that walks after the flesh, but he that walks in the spirit is justified; for he that walks in the spirit shall not fulfil the lusts of the flesh, and there is mortification to that nature that breaks the law.

In the first or earthly man's state the law is broken and there *Mortification and Sanctification* are denied, and there the man would be justified from the guilt of sin, but not from the love and power of sin, but would have his carnal delights in the world, and heaven also. But this is a vain hope and will perish.

But in the second man's state the law is fulfilled, through mortification sanctification and justification of the Spirit. And no man can be justified where the just lives not.

Although the Scriptures mention these three, yet not so as to divide them, so as to make people believe that they may have one and not all: but to show the several effects of that one work of man's redemption, all wrought by one thing in the creature. For the blood and Spirit of Christ washes away the filth, and sets up on the new man, and mortifies the deeds of the body, and so sanctifies and justifies.

Now though the saints named these it was not to divide to divide them; but being one, [as before explained,] they might declare it by either, for none could have the one without the other, and all that have them, are thereby mortified sanctified and justified. — That faith that hath not works is dead being alone; so is your Justification without Holiness and mortification of life.

James Naylor.

Yet as impurity is the bar, (against happiness and divine favor.) it must be removed. As sin separates man from his Maker, man must be separated from sin, or he cannot be reconciled, or united to him. Without restoration to a state of holiness he cannot enjoy the felicity pertaining to that state; for without holiness no man can see the Lord. Heb. 12; 14.

It is true the Apostle saith, "By one offering he hath perfected them that are sanctified." But this doth not imply that he hath perfected those who never came to be sanctified.

Applying it to this case, it can mean no more than, that such who have experienced the effectual working of divine grace, so as to become sanctified, have remission by that one offering for sins committed before their sanctification, which perfects their redemption.

PHILIPS ON MAN.

Permit me to express the belief that where vital christianity prevails there will be very little polemical discussion and distraction, so fatal to the best interests of man; there will be no contention about justification and sanctification; no creaturely curiosity indulged which of them has the first operation on the soul; we shall be blessed with clearness of vision to see by the light of truth that they are joined together by our heavenly Father and can never be dis severed.—that both will have their true operation upon us if we are but humble enough to submit to it.

Richard Mott 1847.

I would venture to entreat the reader's attention to the close and intimate association subsisting between two great doctrines of Christianity, which indeed may be *distinguished* but *never can be separated*—Justification through the blood of Christ, and Sanctification through his Spirit.

In Scripture these doctrines are very generally treated conjointly.

Both are represented by the sacred writers as *Essential* to the work of *Salvation*.

J. J. Gurney.

EXTRACTS FROM LONDON EPISTLES.

Fervent are our desires that there may be none in anywise shrinking from the full surrender of the heart to him: to be baptized with the Holy Ghost; to experience the circumcision of the heart is indispensably necessary to a full participation in the privileges of true membership in the church and family of the redeemed. Without this our Christianity is but a name, and if we have a name that we live, when we are dead, what will it profit us? 1856.

All have sinned and come short of the glory of God. Rom. iii, 23. Our only hope for time and for eternity is through the redemption which is in Christ Jesus. To every member of each successive generation the words are alike applicable, "ye must be born again". Humbling as this truth must be, it is a truth to which the errors, the follies, and the terrible crimes of those who refuse to believe it, give an ever saddening confirmation.

And not only must there be this new birth, but as life advances, there is to be continued growth through the power of the Holy Spirit. The little child is to become the man in Christ. This growth may be more or less gradual, but it is designed to go forward until the whole spirit, soul and body become a living temple, in which the renewed faculties are made instruments of righteousness and praise. [Read Mark iv, 26 to 33] 1871.

But let it never be forgotten, that no mere profession of the truth can avail in the sight of God. The words are of universal application, "ye must be born again" John iii, 7. Knowledge will but add to our condemnation, unless we be willing and obedient. Let us then seriously examine ourselves.

Have we experienced this mighty change? Are we walking in the Spirit, bringing forth fruit unto holiness? 1873.

"The prophet who pointed to Jesus as 'the Lamb of God,' John 1;29,36, declared also, 'He shall baptise you with the Holy Ghost and fire,' Matt.3;2 All who would be christians must come under this baptism, Luke 3;16, convincing of sin, and testifying of Jesus, the Holy Spirit leads to repentance towards God, John xvi.8; xv,26, and as the heart turns in faith unto him whose blood 'cleanseth from all sin' I John i 7. that change is experienced which is conversion indeed — a passing 'from death unto life' John v,24, The process may be gradual; and even after the change has taken place, much remains to be learned.

The child does not at once become the strong man. There is a progression in the christian life to which the words are applicable, 'first the blade, then the ear; after that, the full corn in the ear.' Mark iv;28. But great is the peace shed abroad in the heart of even the young disciple in the day of his espousals, as he is taught of the Spirit to understand in some measure the language, 'we joy in God through our Lord Jesus Christ, by whom we have now recieved the atonement.' Rom. v;2. 1874.

An earnest desire has prevailed in this meeting that our christianity may be that which changes the heart, working from the inner to the outer man, so that our bodies may be presented "a living sacrifice, holy, acceptable unto God," Romans xii, 1. The faith that lays hold on Christ for salvation, receives him both as Savior and as King.

With such a faith the christian is the heir of a kingdom that is not of this world. In his walk

upon earth he is still to maintain his allegiance to his Heavenly King. Whatever his occupation, whether as master or as servant, whether in the shop or in the countinghouse, in the bank or in the board room, in the town council or in the senate, his Lord must still be supreme; loved, served, honored above all. 1876.

The unregenerate heart cannot cleanse itself. The light that shines into it, showing unto man his transgressions is no natural light. It is none other than the Holy Spirit of God quickening and illuminating the conscience. But the convictions of the Spirit are not to be mistaken for His abiding presence. "The Comforter, who is the Holy Ghost," DWELLS not in an unrenewed heart.

He pleads with the sinner, convincing him of sin, and leading him to repentance, pointing him to the "Lamb of God that taketh away the sin of the world." His blessed work is to speak not of himself but to glorify Christ and to testify of Him. And it is they that accept in faith his testimony to Jesus, who, "after they have believed are sealed with this Holy Spirit of promise." These can understand the words of the Apostle, "Ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption whereby we cry Abba, Father: the Spirit itself beareth witness with our spirit that we are the children of God." May this become a definite experience, a practical reality, to every one of us. The children serve willingly, in reverence and filial love; Christ dwells in their hearts by faith. The anointing which they have received from Him abides in them. Their bodies are made temples of the Holy Ghost. They know that they are not their own; and all the instincts of their renewed nature lead them, in

an ever deepening consecration, to glorify God in their body and in their spirit, which are His. 1878.

FROM AMERICAN YEARLY MEETINGS.

As many as resist not the light but receive the same, it becomes in them a holy, pure and spiritual birth, bringing forth *holiness, righteousness, purity* and all those blessed *fruits* which are acceptable to God; by which birth; to wit. Jesus Christ formed within us, and working his works in us, as we are *Sanctified* so are we *Justified* in the sight of God, according to the Apostle's word [1 Cor. 6.11.] * *

Thus he died for us that he might *redeem us from all iniquity*, and thus we know the fellowship of his sufferings, being made *conformable to his death*. This last follows the first in order, and is a consequence of it, proceeding from it as an effect from cause. So as none could have enjoyed the last without the first had been, such being the will of God. So also now, none can *partake of the first* but as he *witnesses the last*.

N. Eng. Y. M. 1845.

[Orthodox, not the W. L. Burite or Lesser Body.]

"And as it is evident that all men have, more or less sinned and fallen short of this state [of purity] in order to redeem them from it and restore them to his favor and acceptance, it is necessary both that their past sins should be remitted and forgiven, and also that they should be washed, sanctified and purified from their defilements; without which men will never be made partakers of the *remission of sins that are past*, and consequently of favor and acceptance with God."

Indiana Y. M. 1837.

—— Complete justification must therefore include sanctification. It does therefore appear that *Sanctification & Justification must go together; both are necessary to salvation*, and both proceed from the love and mercy of God in Christ Jesus our Lord. — All who come unto God by Christ, must come through repentance and regeneration. All such are *washed, are sanctified, are justified*, in the name of the Lord Jesus, and by the spirit of our God. 1855.

Samuel Take, of York, Eng. in his "English Friends," says. They were very sensible of their liability to fall, and that the work of sanctification was a progressive one; but they believed they were called to a state of entire and uninterrupted fealty to their Lord and Captain; and whilst that was maintained, they were not chargeable with sin—being in their several measures, animated by a living principle within, and thereby united in fellowship with Christ, and free in the liberty wherewith He makes his people free.

The earliest separation of these, that I have found in Friend's writings, is in the last paragraph of an article on justification in Friend's Review, Vol. 20 page 319, 1867. Viz. "That He who is able to justify, is able also to sanctify the souls that He has redeemed, and make them 'meet for the heavenly inheritance' towards which He is so mercifully leading them."

To which the Editor, Samuel Rhoads, replies.

"We conceive that a contributor in our last number expressed himself with satisfactory clearness; 'That while there is a distinct and essential MENTAL separation between justification or purchased forgiveness, for all past sins, as one thing, and the making of us pure and holy within as another, yet, these things are never ACTUALLY or PRACTICALLY separable'. Our present Correspondent's words might be construed, (possibly it would be a forced construction,) to imply that justification may exist in its completeness in the soul that has yet to look for sanctification as something not experienced, but which God is able to superadd.

This would imply what we cannot admit; the possibility of being justified in an unsanctified state. There would be little benefit in assigning

to the one or the other a precedence in reception by the Soul which can afford to dispense with neither."

"The sinner is the slave of sin. The VII of Romans is his experience in his best estate; when he has the most hope of himself, and others have the most hope of his good estate; he goes no further than to make and break resolutions. His life is but a death in sin. He has not the victory. He sees the right, but does it not. Sin is his Master, to whom he yields himself a servant to obey.

And yet because he is convicted, and has desires, and forms resolutions of amendment, he hopes he is converted. O! what horrible delusion! Stop short with conviction, with the hope that he is already a Christian! Alas! how many are in hell who have stumbled at this stumbling stone!!

Finney's Theology, page 319,

ADAM CLARKE,

Commenting on Ezek. xxxvi;26,7 (A new heart also will I give you.) Says, "I will change the whole of your infected nature; and give you new appetites, new passions; or at least the old ones PURIFIED AND REFINED. The heart is generally understood to mean, all the affections and passions; I will entirely remove this heart, it is the opposite to that which I have promised you, and you cannot have the NEW HEART and the OLD HEART at the same time. But where are they that are thus saved? Ans. Wherever TRUE CHRISTIANS are to be found. —and the true christians are such as are filled with the NATURE and spirit of Christ."

On Rom. vi, 6, 'our old man is crucified with him'

he says. "Christ's body died, that he may become a quickening Spirit. that henceforth we should live unto him who died and rose again. Thus the metaphor is complete and applies most forcibly to the subject in question. We find that (*palaios anthropos*) THE OLD MAN, used here, and in Eph.iii; 9, is the same as THE FLESH WITH ITS AFFECTIONS & LUSTS, Gal. v;25, and the BODY OF THE SINS OF THE FLESH Col. ii;11. And the very same which the Jewish writers term the OLD ADAM and interpret "evil concupiscence" the same which we call IN-DWELLING-SIN, or the INFECTION OF OUR NATURE in consequence of the fall."

[According to this learned and honest Commentator, it is clear, that if the "*Carnal Mind*" is not "*Crucified*" or does not *die*, it is impossible for us to *live* to Him who died for us. D. M.]

From the preface to John Wesley's Sermons.

"Are you persuaded you see more clearly than I? It is not unlikely you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace; I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you, farther, not to give me HARD NAMES, to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this *would not set me right*. Rather, it would make

me run so much the farther from you, and so get more and more out of the way."

Allow me to commend the above extract to those who think they are farther advanced in the knowledge of christian doctrine, than those who have heretofore been accepted by Friends as correct exponents of the truth. D. M.

CONCLUSION.

The foregoing Extracts have been made and published under an apprehension of duty, and with a desire that the true meaning of the writers be conveyed to the reader's mind. I have, for satisfactory reasons italicized a few words and sentences not so printed in the original copy, and will be found in the part printed in Long Primer type; except this, no alteration has been made.

The question will doubtless arise in the minds of some. Is there not an experience after conversion, in which the believer witnesses a baptismal power of the Holy Ghost, enabling him with boldness, yet humbly to do his Lord's work?

Certainly there is. It is by the baptismal power of the Holy Ghost that Jesus Christ is with his disciples, "Alway, even unto the end of the world." Matt. xxviii; 20, enabling them to do the will of his Father.

But it is surely a mistake to confound this "Enduement with power from on high" with that office of the Spirit, the work of which is called sanctification. Jesus had pronounced the eleven Apostles "clean" over seven weeks before they were endued with Pentecostal power: that day they had an extraordinary day's work to perform, and they were endued with power equal to the occasion; and so He does yet; always giving ability equal to the work assigned.

Will the reader of this little tract be so kind as to examine carefully the scriptural passages referred to in the preceding pages? Then ask himself the question; Is it possible, that God will accept any one into his family, making him an heir of his everlasting kingdom, adopting him as a beloved child, while his heart is polluted, and his mind is—enmity against Him? Remembering that the EXPERIENCE of those who are living in rebellion, or disobedience of any kind against Him, must not be mistaken for a sample of God's way of salvation.

DAVID MARSHALL.

THE STILL SMALL VOICE.

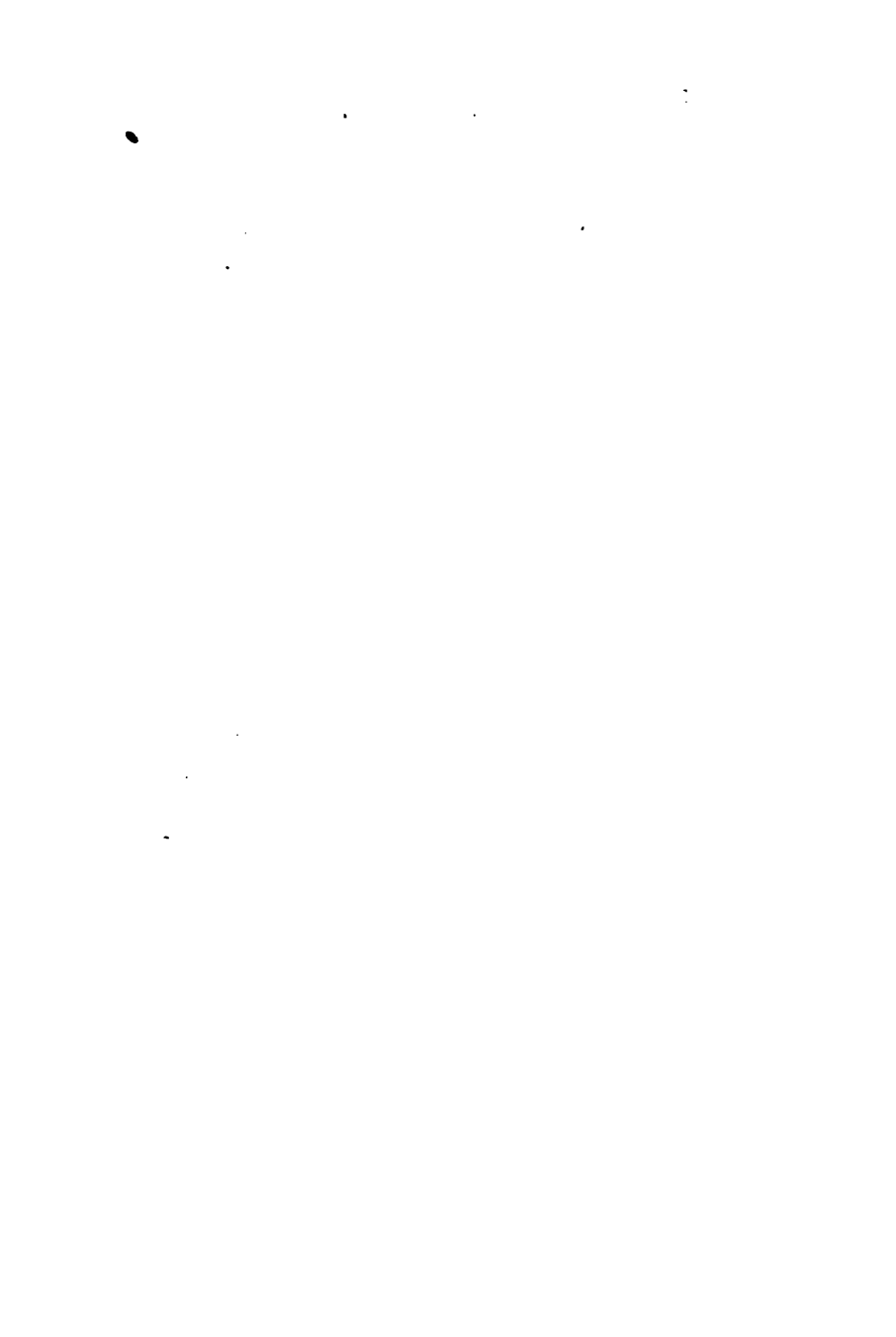
I have often grieved the Spirit,
Clinging to the ways of sin;
Oh! what love is that which seeketh
Such a heart as mine to win!
I have dwelt among the shadows,
Christ a stranger to my soul.
But the voice so sweet still bids me
Yield to his divine control.

Blessed One, I love thy teachings;
Sin hath no more charms for me;
Lord, I'm thine, and thou my Savior,
Let me live and toil for thee!
For 'tis sweet to work for Jesus
When the Spirit from above
Steals into the heart so softly,
Filling all the soul with love.

M. A. P. Crozier.







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